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# CH 501 Church History I

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## **CHURCH HISTORY I (CH501XL)**

### **Fall 2004 - 3 Credit Hours**

Instructor: Meesaeng Lee Choi, Ph.D.

Email address: CH501MC\_Office@asburyseminary.edu

Office hours: Tuesdays 9:20-10:50 am (E.T.); Fridays 3:30-5 pm (E.T.); other times by arrangement

Phone: 859-858-2046 (office with voice mail)

*Note: "The development of this extended learning syllabus is intended for distribution to members of the course and others by my permission. It is not intended for general distribution on the Internet. Permission to copy, in whole or in part, must be requested from the professor."*

**Welcome** to our great Christian heritage class, CH501XL (Church History I). I am looking forward to joining with you in this new learning venture. We will have an opportunity to study the development of the Christian church that Jesus Christ has built and the gates of Hades will not overcome (Matthew 16:18). We will examine the theological issues of the primary texts in their own historical contexts. The story of the last two millennia that are full of examples of men and women can challenge, encourage, and teach us. Our study of church history will provide an understanding of the present state of Christianity/Christian Church and insights and wisdom for the future.

**Preliminaries:** This is my second time teaching this CH501 course online. Although I have taught the same course several times on class setting, I still have much to learn about teaching and working in an online environment. I would ask that you extend some grace to me as we learn to communicate and work in this medium. Also, I will be looking forward to your comments on the class. Are the assignments and discussions working? Are you having problems? Let me know.

### **OFFICE HOURS (Where do you find me?)**

I will be keeping online office hours on Friday afternoons from about 3:30 pm to 5 pm Eastern Time. During this time, I will be logged into the system, and I will be responding to all of your postings (in the order in which they were received). I will also be checking on the class periodically throughout the week. However, Thursday is my writing day, and I am not available to students on that day.

I will let you know if I am going to be away during my office hours. During this semester, there will be three time conferences: September 29-October 6 (Lausanne Committee for World Evangelization, Bangkok, Thailand), October 14-17 (Commission on Faith and Order, NCCCUSA, Pasadena, CA) and November 19-23 (American Academy of Religion, San Antonio, TX). Please let me know if you will be away for any extended periods as well. We can also arrange times to speak via telephone either during my office hours or by special appointment. Just let me know if you would like to set that up. Note: If you have an urgent matter, please flag your email with the word "Urgent" in the subject line.

### **ExL SUPPORT TEAM**

#### **ExL Contact Information:**

For **general questions regarding the ExL program**, contact **Dale Hale** at [ExL\\_Office@asburyseminary.edu](mailto:ExL_Office@asburyseminary.edu)

For **technical support**, contact **Alex Miller** or **Jared Porter** at [ExL\\_Office@asburyseminary.edu](mailto:ExL_Office@asburyseminary.edu)

For **library research support**, contact the Information Commons at [Information\\_Commons@asburyseminary.edu](mailto:Information_Commons@asburyseminary.edu)

For **library loans**, contact Dot James at [Library\\_Loan@asburyseminary.edu](mailto:Library_Loan@asburyseminary.edu)

#### **Obtaining Library Materials and Assistance**

1. **General Questions:** [Information\\_Commons@asburyseminary.edu](mailto:Information_Commons@asburyseminary.edu), or Toll-free 1-866-454-2733

This is the best place to start when you have questions about library resources. Help is available Monday-Thursday from 8am – 7pm and Friday and Saturday from 8am - 5:45pm. If the people at the

Information Commons desk cannot answer your questions, they will direct you to the person or department who can.

**2. Materials Requests:** [Library\\_Loan@asburyseminary.edu](mailto:Library_Loan@asburyseminary.edu), or **Toll-free 1-866-454-2733**

ExL Students may request books, photocopies or email attachments of journal articles/reference books from Asbury Seminary's Library. Please allow 3-10 business days for all requests to be filled. Contact the library loan office for information on costs and instructions on how to make requests.

ExL students are also encouraged to make use of local library resources. Students who live within a 50 mile radius of either the Florida or the Wilmore campus should come to campus to obtain their materials.

**3. Research Questions:** [Information\\_Commons@asburyseminary.edu](mailto:Information_Commons@asburyseminary.edu)

Or call the toll-free number and then **Information Commons x2233**.

ExL students are encouraged to contact Hannah Kirsch (x2189) for advanced research assistance including help choosing a paper topic, determining the best sources to use for a paper, finding book reviews, or research questions about using the online databases or any other library materials.

**4. Online Databases:**

To access the online library resources including the library catalog and full-text journal databases, go to <http://www.asburyseminary.edu/icommons/index.shtml> and enter your 10-digit student ID# number in the login box. Your student ID# is provided on the biographical information section of the student registration webpage. Add a 2 and enough 0's to the front to make a 10-digit number (20000XXXXX where XXXXX = your student id). If you have questions, contact the Information Commons desk.

## **HOW TO SUBMIT YOUR ASSIGNMENT**

If you send your work as an attachment, please use the following formula to name your attached file: Your last name followed by PP for positional paper followed by the number, 1, 2, 3, etc., MQ for module question, and FE for final exam. For example, if I were turning in my first positional paper using an attachment I would call it ChoiPP#1 (For my first Module Question answer, ChoiMQ#1). Your assistance in this way will help me keep all the papers that I get in order. Thanks.

## **CLASS STRUCTURE or Course Navigation (Windows and Icons)**

The Course Center will contain a copy of the syllabus as well as all class modules.

The Discussion Center will be used for all public communications. Anytime you have a question or comment about the course, the modules, the assignments, or anything else which would be of interest to your classmates and me, you should post to the Discussion Center.

The CH501X-MC Office is for private correspondence between you and me. This will contain items that you do not want to appear publicly before all of your classmates or items that you think may embarrass me if they were to appear publicly.

The Archives Center will be used for storing conversations that have already taken place during the course of the semester. This keeps the Discussion Center from becoming too unmanageable.

The Chat Center is intended primarily for real-time interaction among students. You can get together with other members to study, ask questions, or to explore topics. None of the conversations carried on in this location are ever saved.

The Resource Center provides access to a number of specific tools available to all ExL students. These include access to the B.L. Fisher Library, the Services in Estes Chapel, ExL Updates, Guidelines for Success, Helpful Hints, Interesting Links, a Powerpoint Viewer as well as a Real Audio player. I encourage you to take advantage of all these resources, and particularly to utilize the chapel access in order to connect with the seminary's on-campus opportunities for spiritual growth.

## **COURSE DESCRIPTION**

This course is an introduction to the development of the Christianity from the Apostolic Period to the dawn of the Reformation. Emphasis is placed upon the central historical movements, figures, and theological issues of the period from the global perspective, with attention to their relevance for Christian ministry today. Major primary texts and interpretive studies will be read and reflected.

## **LEARNING GOALS (Adopted from the Area of Church History, ATS)**

### **A. General Learning Goals**

- 1) To feel and appreciate the Christian Tradition so the student understands that our generation lives on the growing edge of a **vast Christian heritage**.
- 2) To grasp the normative historical expressions of the church that defined its community and mission. The historical traditions developed within the history of Christianity will be related to the challenges to, and opportunities for, Christian ministry today.
- 3) To acquire **basic factual knowledge** of the persons, places, dates, events, and movements that shaped the history of the Christian Church.
- 4) To comprehend the issues that motivated the Church to develop its beliefs, practices, and structures and to grasp why, from time to time, the Church modified them.
- 5) To understand the development of Christian doctrine with respect to scripture and tradition and to learn to discern between form and content.
- 6) To appreciate the **importance of primary sources** and the nature and **effects of historical interpretation**.
- 7) To view the present in the light of the prior beliefs and actions of the Christian community.
- 8) To evaluate one's Christian vocation in the light of the historical and theological currents of the Christian tradition.
- 9) To gain insight into the nature and practice of Christian ministry.
- 10) To grasp **the global aspects of Christian movement** and acquire insight into the multi-ethnic and cross-cultural nature of ministry.
- 11) To participate in the task of developing capable and effective Christian leadership for the contemporary church, which will maintain its faithfulness to its vital heritage.

### **B. Specific Learning Goals**

- 1) To identify the **key historical periods** of the pre-Reformation church.
- 2) To demonstrate an understanding of the **major heresies** that confronted the early Christian community, especially in terms of their departure from scripture.
- 3) To grasp the importance of the early **ecumenical councils**.
- 4) To clarify the meaning of **heresy, error, and schism** with applications to Christian ministry today.
- 5) To survey the essential components of **early Christian music and worship** in the light of their relevance to the contemporary church.
- 6) To explain the developments in church polity, which gave rise to the **monarchical episcopacy** and ultimately the **medieval ecclesiastical hierarchy**.
- 7) To distinguish the Apostolic Fathers, the Apologists, and major Church Fathers in terms of their key representatives and theological tasks.
- 8) To reflect critically on the issues of **church and state relations** during the early and medieval centuries.
- 9) To articulate **the monastic vision** and its impact on Christianity.
- 10) To explore the interplay between church and culture as leading theologians developed their theologies, with a view to current applications in Christian ministry, and also including an examination of the rise of **non-Western traditions** of Christianity in their historical development.
- 11) To gain a basic understanding of **Eastern Orthodoxy**.
- 12) To explain **the nature of Islam** and its challenge to Christianity.

- 13) To acquire an understanding of the **types of scholasticism**.
- 14) To trace the evolution of the papacy.
- 15) To describe the late medieval movements of protest and understand the rise of the Renaissance and Humanism that ran parallel to the waning of the Middle Ages.
- 16) To situate **the Wesleyan tradition** in the broader streams of Church History.

## **COURSE REQUIREMENTS AND EVALUATION**

All written work must be submitted **on time**. Late papers will be applied an automatic graduated grade deduction and will receive no written comments. **Inclusive languages** are encouraged for class discussions and **required** for all written work.

### **1. A Reading Report**

An email reading report, which indicates that you have completed all of the required reading, is due on **Dec 10 (by midnight), the last day of the class**, in the *CH501 Office*. Failure to read all of the assignments will result in grade reduction. For example, if you leave out one hundred pages from the Irvin and Sunquist text, then instead of receiving an "A-" you will receive a "B+." If you leave out more material, then the grade will fall even lower.

**Additional Reading Sources** are available on reserve in library.

Samuel Hugh Moffet, *A History of Christianity in Asia*, 216-71, 287-373 (Orbis, 1998)

Elizabeth Isichei, *A History of Christianity in Africa*, 13-44 (Eerdmans, 1995)

Bernard McGinn, *The Growth of Mysticism*, 149-57 (Crossroads, )

### **2. A Historical/Theological Autobiography (4%)**

Write a one-page theological history (500 words, a personal inventory in the ecclesiological and/or movement context), reflecting your own journey around Christian communities (traditions, churches, mission organizations, para-church movements and so on). What might be one or two central theological themes that have given you interests, questions, and challenges in your life, study, and ministry? You are to post your autobiography in the discussion center by **midnight, on Thursday, Sep 9**.

### **3. Class Participation (36%)**

Class participation and completion of the assigned tasks (readings) will count as **36% of your grade**. I pose a key question (or questions) in each module (3%). You should consider this query in light of your readings and experience and attempt to respond to it in the Discussion Center on a weekly basis. I am looking for theological reflection, the ability to think globally, and the capacity both to see the larger picture of church history and to make appropriate connections. Be creative, feel free in your deliberations and do have fun. A suitable response might be composed of a paragraph or two of about 200 words per question. Try not to be too wordy. I look for quality of thought and reflection not quantity of words. You must post your response by **midnight on Fridays**.

### **4. Five Positional Papers from Primary Source Reading for Team Discussions (24%)**

You are required to read the assigned primary source text and prepare a one-page position paper on each text for the class discussions (approximately 500 words, single spaced, with a standard 12-point font like Times New Roman and one inch margins). The positional paper should focus on the evidence, which the text provides for understanding ancient Christian beliefs, practices and attitudes. First, send your papers to me and post them for team discussion (by **midnight** on the following assigned Wednesdays: **Sep 15, 29; Oct 13; Nov 17; Dec 1**). Read the papers of other members of your team, and make constructive comments in about 100 words and post your comments during the same week. You will find the sources at CH501XL\CH501XL-MC\Primary Sources for Discussion.

Sep 15: Perpetua, "The Martyrdom of Perpetua and Felicitas" (Intra).

Sep 29: Athanasius, *The Incarnation of the Word of God* (Intra).

Oct 13: Benedict, *The Rule of Benedict* (Intra).

Nov 17: Anselm, *Why God Became Human* (Intra).

Dec 1: Thomas À Kempis, *Imitation of Christ* (Intra).

## 5. Final Exam (35%)

The Final Exam is to be answered in essay form. Detail guides will be given with exam questions. **Due by midnight on Dec 16.**

## LET'S DO THIS WAY

- **Inclusive language** is encouraged for class discussions and **required** for all written work.
- All written work must be turned in **on time**. Late papers will be marked down one full letter grade unless you get permission for extension.
- Papers are to be accompanied by **footnotes/endnotes/in-text** notes and **bibliographies** appropriately (see **Handout 3**). If you have any questions about writing style, consult Kate L. **Turabian's** *A Manual for Writers of Term Papers, Theses and Dissertations*, 6<sup>th</sup> ed. (Chicago, 1996).

## GRADING

A letter grade will be given based on the grades of work done:

- A (95-100), A- (90-94)
- B+ (87-89), B (83-86), B- (80-82)
- C+ (77-79), C (73-76), C- (70-72)
- D (60-69), F (less than 60)

From the Seminary 2001-03 Catalog, 28:

- A Exceptional work: surpassing or outstanding achievement of course objectives
- B **Good work: strong, significant achievement of course objectives**
- C Acceptable work: basic, essential achievement of course objectives
- D Marginal work: inadequate, minimal achievement of course objectives
- F Unacceptable work: failure to achieve course objectives

## REQUIRED BOOKS

- Dale T. Irvin and Scott W. Sunquist, *History of the World Christian Movement, vol. 1: Earliest Christianity to 1453* (Orbis Books, 2001)
- Roger E. Olson, *The Story of Christian Theology* (InterVarsity Press, 1999)
- Bart D. Ehrman, *After the New Testament: A Reader in Early Christianity* (Oxford University Press, 1999).

## COLLATERAL

- Justo L. Gonzalez, *The Story of Christianity*, vol. 1 (Harper San Francisco, 1984)
- John D. Hannah, *Charts of Ancient and Medieval Church History* (Zondervan, 2001)
- Bart D. Ehrman, *Christianity in Late Antiquity 300-450 C.E.* (Oxford University Press, 2004)

## References

- Henry Bettenson, ed., *Documents of the Christian Church*
- E. L. Cross and E. A. Livingstone, eds., *Oxford Dictionary of the Christian Church* (3<sup>rd</sup> ed.)
- E. Ferguson, ed., *Encyclopedia of Early Christianity*
- Trevor A. Hart, ed., *The Dictionary of Historical Theology*
- Ken Parry and als, eds., *The Blackwell Dictionary of Eastern Christianity*

**The followings are the list of other general introductions to Church History from various perspectives as well as History of Theology. Most of them are in libraries:**

- Williston Walker, *A History of the Christian Church*

Adrian Hastings, ed., *A World History of Christianity*  
Howard Kee and als, ed., *Christianity: A Social and Cultural History*

W. H. C. Frend, *The Rise of Christianity* (covers years to 600)  
Henry Chadwick, *The Early Church*  
Richard Southern, *Western Society and the Church in the Middle Ages*  
Marcia L. Colish, *Medieval Foundations of the Western Intellectual Tradition 400-1400*  
Steven Ozment, *The Age of Reform 1250-1550*

Bede, *The Ecclesiastical History of the English People*  
Samuel Moffet, *A History of Christianity in Asia*

J. N. D. Kelly, *Early Christian Doctrine*  
Jaroslav Pelikan, *The Emergence of the Catholic Tradition (100-600); The Spirit of Eastern Christendom (600-1700); The Growth of Medieval Theology (600-1300)*  
Angelo Di Berardino and Basil Studer, eds., *History of Theology*  
Alister E. McGrath, *Historical Theology: An Introduction to the History of Christian Thought* (Blackwell Publishers, 1998)

## **Course Schedule (MODULE Listings) and Reading** (Subject to modification.)

Remember that these are just outlines and the modules themselves will spell out the procedures in detail.

### **Module One (Sept 6 - Sept 12)**

#### **Introduction and Overview**

#### **The Emergence of Christian Movement**

**Judaism (Hellenism & Greco-Roman World)**

**Jesus Movement (The Jerusalem Church)**

**World Christian Movement (to the Gentiles): Unity and Diversity**

Reading from: Irvin & Sunquist, 1-46; Olson, 13-23; *The Book of Acts*

Reading from Primary Sources: Justin Martyr, "Dialogue with Trypho," Ehrman, 18-24

### **Module Two (Sept 13 - Sept 19)**

#### **Diversity and Unity in the Spread of the Christian Movement**

**In Syria and Mesopotamia**

**In Greece and Asia Minor**

**In Western Mediterranean**

**In Alexandria and Egypt**

**Mission to India**

**Early Christian Worship**

#### **Conflicts with the State and Culture (Greco-Roman/Pagan Culture)**

**Persecution and Martyrdom**

**The Question of the Lapsed and the Ecclesiology (Cyprian/Novatian)**

**Apostolic Fathers**

**Defense and Apology**

Reading from Irvin & Sunquist, 47-97; Olson, 25-27, 40-67, 113-23

Reading from Primary Sources:

"The Didache (Teaching of the Twelve)," Ehrman, 385-87, 346-47, 323-25

Ignatius, "The Letter of Ignatius to the Romans," Ehrman, 28-30

Ignatius, "The Martyrdom of Polycarp," Ehrman, 30-35

Discussion 1: Perpetua, "The Martyrdom of Perpetua and Felicitas," Intra or Ehrman, 42-50

### **Module Three (Sept 20 - Sept 26)**

#### **Challenges to Christianity and Christianity's Response**

**Gnosticism; Marcionism; Manichaeism**

**Development of Apology**

**Canon, Creed, and "Apostolic"**

#### **The Ancient Catholic Church and Its Teachers**

**Irenaeus of Lyons**

**Clement of Alexandria**

**Origen of Alexandria**

**Tertullian of Carthage**

**Hyppolytus**

Reading from Irvin & Sunquist, 99-153; Olson, 28-39, 68-112, 124-35

Reading from Primary Sources:

"The Muratorian Canon," Ehrman, 311-312

Hyppolytus, "The Apostolic Tradition," Ehrman, 353-56

Tertullian, "Apology," Ehrman, 75-82, 349-52

Origen, "Against Celsus," Ehrman, 82-93

### **Module Four (Sept 27 - Oct 3)**

#### **The Imperial Church**

**Constantine and Official Theology**

#### **The Donatist/Catholic controversy**

#### **The Trinitarian controversy and the Ancient Christian Orthodoxy**

**Arius and Arianism**

**The Council of Nicaea (325)**

**Athanasius and the Cappadocians**

Reading from Irvin & Sunquist, 155-83; The Nicene Creed; Olson, 137-96

Discussion 2: Athanasius, *The Incarnation of the Word of God* (Intra).

### **Module Five (Oct 4 - Oct 10)**

#### **Chalcedon and Christology**

**The Alexandrian/Antiochene perspectives**

**The Council of Chalcedon**

#### **The Christian Movement in the East and in Africa**

**Syrio-Persian Church (East Syrian)**

**India**

**West Persian Church**

**Armenia**

**Egyptian and Ethiopian Churches**

Reading from Irvin & Sunquist, 184-219; Olson, 197-249

### **Module Six (Oct 11 - Oct 17)**

#### **Rome and the Latin Church in the West**

**Marcellina and Ambrose of Milan**

**Jerome**

**Monica and Augustine of Hippo: *Confessions*; *De Doctrina Christiana*; Pelagius; *The City of God***

**Patrick (Ireland) and Clovis (Franks)**



**Christian Monasticism as Renewed Spirituality**

**Early Monastic Movement (in Egypt)**

**Benedictine Monasticism (in the West): Benedict of Nursia (480-540)**

**Fall of Rome and the Rise of Medieval Christianity**

**Beginning of the Papacy**

Reading from Irvin & Sunquist, 220-39; Olson, 251-77

Discussion 3: St. Benedict, *The Rule of St. Benedict* (Intra).

**Module 7 (Oct 18 - Oct 24)**

**The Eastern Church**

**John Chrysostom**

**The Road to Eastern Orthodoxy**

**The Iconoclast Controversy**

**The *Filioque* Controversy**

**New Challenges and the Rise of Islam**

Reading from Irvin & Sunquist, 240-88, 354-71; Olson, 290-310

Additional Reading: Moffet, *A History of Christianity in Asia*, vol. 1, 324-73 (on reserve)

**Module 8 (Oct 25 – Oct 31)**

**Christian Movement in Africa, Spain, and Asia**

**Egypt, Nubia, and Ethiopia**

**Spain**

**India, Central Asia, and China**

Reading from Irvin & Sunquist, 289-322

Additional Reading:

*A History of Christianity in Africa*, 13-44 (on reserve)

*A History of Christianity in Asia*, vol. 1, 216-71, 287-323 (on reserve)

**Module 9 (Nov 1 – Nov 7)**

**The Making of Christendom in the West**

**Gregory the Great**

**Bede the Venerable**

**Imperial Restoration and the Carolingian Theology**

**John Scottus Eriugena**

**The Papacy and the Empire (Church and State)**

**Investiture Controversy**

**The Crusades and Christian Expansion**

Reading from *Irvin & Sunquist*, 323-42, 372-405

**Module 10 (Nov 8 – Nov 14)**

**Renewal or Reform Movements**

**Monastic Reform: Cluniac Monasticism, Cistercian Reform**

**Women Monasticism and Visionary Authority**

**Papal Reform**

**Spiritual Renewal (12<sup>th</sup>-13<sup>th</sup> century)**

**Peter Waldo and Waldensians**

**Apocalyptic Movement of Joachim of Fiore**

**Mendican Orders: Francis, Clare, Dominic**

**The Beguines**  
**Margaret Porette**

Reading from Irvin & Sunquist, 343-53, 406-22

Additional Reading: Bernard McGinn, *The Growth of Mysticism*, 149-57 (on reserve)

**Module 11 (Nov 15 – Nov 21)**

**Intellectual Renewal: Scholastic Theology and Universities**

**Forerunners: Anselm (11<sup>th</sup> C), Abelard (12<sup>th</sup> C)**

**Peter Lombard's *Sentences***

**Aristotle and the Averroists**

**Albert the Great and Thomas Aquinas**

**Hildegard of Bingen**

Reading from Irvin & Sunquist, 423-33, 435-39; Olson, 311-47

Discussion 4: St. Anselm, *Why God Became Human* (Intra).

**Reading Week (Nov 22 – Nov 26): Happy Thanksgiving!**

**Module 12 (Nov 29 - Dec 5)**

**The Great Schism (The Age of Unrest)**

**The Schism between the East and the West (1054)**

**Eastern Orthodoxy in Byzantium**

**The Western Schism (1378-1417)**

**Catherine of Siena**

**The Age of Reform: The Papacy and the Collapse**

**Conciliar Movement**

**Mystical Alternative**

**Independent Movement: Hus, Wycliffe, Savonarola**

Reading from Irvin & Sunquist, 390-94, 440-49, 476-91; Olson, 356-61

Discussion 5: \*Thomas a Kempis, *The Imitation of Christ*, 27-89 (on reserve)

**Module 13 (Dec 6 – Dec 12)**

**The Revival of Classical Learning**

**Renaissance**

**Humanism**

**Christian Expansion in Asia and Africa**

Reading from Irvin & Sunquist, 433-35, 450-75, 492-504; Olson, 348-56, 361-67

**Final Exam (by midnight, on Dec 16)**